The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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ANNUAL ADDRESS BEFORE THE SOUTHERN CHRISTIAN CONVENTION.

At Greensboro, N. C., April 28—MAY 1, 1908. By Rev. W. W. Staley, D. D., Suffolk, Va., Pesident of the Convention.

The Twentieth Century Church.

As the headlight of a great locomotive casts its light far down the track into the darkness, so the history of Christianity lights up the new century and points the way for speed and progress. Nothing has so flooded the world with light and so quickened the progress of mankind as the Christian religion; and it is destined to be the prime motive in the world's advancement.

This age is struggling with the question of balancing the forces of organization and individualism. The legislatures and courts are trying to solve this great problem. How can we secure the largest combinations with the least trespass upon individual rights? Legislation and legal desicisions have not given the full answer; but there is a balance somewhere that will result in the good of all. Josiah Strong says, "the world's progress is along two lines, the development of the individual and the higher and more complex organization of society. There is progress only when both operate. Chinese civilization is combination only, so is stagnant; Germany unites individual and combined development and so is progressive." In the church, Romanism is so powerful in organization that it suppresses individualism; while Protestantism is so powerful in individualism as to check combination. If the Protestant church is to be and do what this century demands, she must use the power of cooperation. Comity is very good, but her forces must unite in a relentless warefare against the powers of darkness and in the extension of the Kingdom of light. Church Federation undertakes to secure comity among all Protestant forces without destroying their autonomy. The air throbs with the primary truth that God's people are one people—one family.

In foreign fields the necessity for union is so deeply felt that unions are being effected wherever possible; and it is the testimony from all mission fields that a divided church confuses the heathen and pagan world.

As a denomination we need the courage of our convictions, the loyalty of martyrs, and the hope of saints. If we do not falter nor surrender our position, the future will open to us a great work for Protestant fraternity, Christian fellowship, and spiritual freedom.

Truth is larger than all denominations, and any denomination is to the gospel as a ship is to the sea. The pride of men keeps out the spirit of Christ and converts the church into an organization, a society, a corporation; "but as many as are led by the spirit of God, they are sons of God." Satan is no doubt pleased when denominations fight among themselves like the armed giants that sprang up from the dragon's teeth which Cadmus sowed at Thebes; but we are passing that stage in the history of the church and this twentieth century is to witness a brotherhood among the denominations that will equal an organized army.

I congratulate the Protestant church of the twentieth century, and this organization upon the outlook for fraternity, cooperation, and activity; and I may be pardoned if I suggest what the church of this century will be:

(I.) It will be a Bible-Church.

The precipitate of the centuries leaves us the Bible. Creeds do their work, run their course, die and become fossils in the Theological Museum; but the Bible more and more comes into the light as God's word. The church of this century will rest on the Bible with the right of the individual himself. The Holy Spirit must take the things of Christ and show them unto the individual soul. The Bible is never old, never inadequate, needs no change, no addition, nor proof. Like light it proves itself and does its work.

Creeds make corporate religion; the Bible makes spiritual life. Creeds make loyalty to church; Bible makes loyalty to Christ. Creeds divide Protestants; Bible unites Protestants. Even Protestants and Catholics migh. co-operate, if both would put the Bible in place of Creeds. Seven men, imprisoned in a Pennsylvania coal-mine, were rescued after five days. "Did you hope to escape?" "We prayed for it and we prayed together," said they, though some were Protestants and some were Catholics; but when death is as close as that you only look at God." Is Christ divided? Then His body should not be. Union is not absorption, but relation, and this is symbolized by the body. Each member occupies its own place, fills its own office, does its own work, yet the body is one. The eye and ear, the hand and foot, are distinct members, but make one body; so union harmonizes denominations, recognizes mutual honor and value, and co-operates in every good word and work. Creeds are local, national, scholastic, and often express differences rather than principles. The Bible is the only source of authority, is ample for all times, all places and all peoples, and no life or church can fall that rests upon it. Neglect does not destroy it; attack does not injure it; misinterpretation does not mar it. It is a fountain open, even flowing, and obeying it interprets it to the soul.

The ministers of Protestantism are coming more and more to rest on the Book and not on the creed, and all the signs point toward the twentieth century church with the Holy Bible in its heart, and Jesus Christ as its only head. "Back to Christ," or "Forward to Christ," is the key phrase of this century. The Panama Canal will unite two oceans.

(II.) It will be a Child-Church.

Little note was taken of children till Jesus said "of such is the Kingdom of heaven." His life as a child, and His teaching, gave new meaning to young life; and yet the Sunday school is not much over a century old. But the Sunday school, the Endeavor movement, the Young People's Mission, any movement, almost all our institutions of the church and the educational institutions of the State care for children mainly and thus prove that the important members of society are chidren. The Public

school, the college, the orphanage, the Sunday school all deal with young souls. As the Hebrew leader was in the ark among the Nile rushes, as the world's Savior was in the Bethlehem manger, so the future State and church are now in the cradle. No one can watch the importance and divine care of Mary's babe and fail to see the duty of the church to the child. Church membership is faulty while it remains out of Sunday school.

The coming of Jesus Christ emancipated woman and that has enlarged the privilege of childhood. Home and Sunday school are the seeding places of religion and all the principles that are to control society. The home is the impregnable fortress of Christian civilization and the church. The home and Sunday school must not be divorced from the church, but partners and coworkers with the church. The church of this century will strive to train, convert, and use the child as never before. From cradle-roll to Bible class, in loyalty and liberality to the cause, the children will be trained as the most potential members of the flock. Buildings, literature, music, methods, will all cluster about the child. Anything is good enough for the young. Heaven and earth must unite to furnish the child that this century may be better, know more, sing sweeter, give more, do more, for the glory of God and the salvation of the world. Take out of modern civilization what the child inspires and what is done for child, because he is a child, and you would reduce us to primitive times and conditions. The birth of Christianity was the birth of a child; Jesus entered the Holy City in triumph amid the Hosannas of children, though under the protest of the chief priests and scribes; and methinks the sweetest singers among the redeemed in the upper temple will be white-robed children who never knew the meaning of sin.

(III.) It will be a Revival-Church.

It will not ignore organization, methods, business, numbers, wealth; but its cardinal force will be evangelistic. Forward movements have been by revivals in the past since Pentecost. That not only strengthened the church in its faith but added three thousand. The Reformation was a spiritual Revival; and all the way down to Wesley, Moody, Roberts, and Billy Sunday, Revivals have put the church forward more than all lectures, entertainments, concerts, and institutional efforts.

The Jonathan Edwards revival in Northampton in 1734 was the prelude to "the great awakening" that extended through almost all the colonies, and influenced almost all the churches. This was quite simultaneous with the Wesley movement in England, which resulted in the permanent organization of Methodism. George Whitefield was the chief agent in this country and John Wesley in England. In 1740-42, the movement added many churches, many ministers and many members. Princeton college was the product of this revival; and a plan for the education of Indians grew into Dartmouth.

Toward the end of the 18th century —1707-1859—the re-awakening started in New England and the missionary zeal touched foreign lands.

In 1800, in Kentuckey "Camp Meetings" were born among the Methodists and ministers of other communions labored with them. The excitement alienated many ministers who had taken part; but many Presbyterians continued to believe in these meetings and out of these the "Cumberland Presbyterian church" was born. Another fruit of the "Camp-meeting" is the modern "Chatauquan Assembly," the great social, literary and religious summer institution.

Then followed a period of intermittent revivals with central fires in New York City; and after this came a period of what was known as Christian Culture, with Horace Bushnell as the exponent, in which members were trained into the church. Andover, Bangor, Hamilton, Newton and other schools were formed in this period. This historic movement continued for nearly a quarter of a century, then Moody and Sankey aroused the church conscience in both hemispheres; sermon and song were addressed again to the heart; revivals followed in many great cities and the church advanced again. Torrey, Chapman, Roberts, and a host of evangelists followed in their train and the shout of newborn souls fills the air. Simple sermon and song, prayer and personal work, set before the people a Savior who endured the contradiction of sinners against Himself and the blast of trumpet tells us that this is to be the century of revivals.

In the revival of learning and the Renaissance the East fell into the hands of the Turk, while the West, enlightened by revivals in mind and heart, moved forward. "The touch of the new spirit which has elevated literature, art, and culture in Italy sufficed in Germany to recreate Christianity. The new spirit in Italy emancipates human intelligence by the classics; in Germany it emancipated the human conscience by the Bible." The Reformation was clearly connected with the Revival of learning. During more than five centuries the East has remained stationary.

The great advance in education in this country has already started a crusade against political corruption, commercial dishonesty, the saloon, and social impurity, and this will be attended or followed by Revivals that will submerge Higher Criticism and all fallacies that weaken faith in God and His word.

(IV.) It is to be a Missionary Church.

Christ came with a message and a mission, and "as" He was sent "so" we are sent. He came to seek and to save the lost and that is the mission of the Church. Paul went to Europe; Paton to New Herbrides.

The early church started at Jerusalem, Judea, Samaria, and then to the uttermost parts. In almost all great Revivals missionary enterprise has been increased. At this very time when Revivals and Reforms are giving new expression and new force to Christianity, the Laymen's movement is adding a new impulse to missions and a new force to its efficiency. The question of missions is no longer a question of going to heathen lands; but all lands are coming to us either to be assimilated by our civilization or to reduce ours to the grade which they represent. To make them both Christian and American is the double task at our own doors. Protective tariff is a small question compared with protective morals. This will require a united church and a higher standard of personal religion than the past. Consecration of life, of money, of time, of work, must be given to Christ. Consecration is the surrender of all that is bad for God and the surrender of all that is good to God. This done for the cause of Christ will make a mission church with zeal, with means, with men, and with power.

In Manitoba Americans and Canadians have settled together. At first their prejudices were bitter and they stood aloof, but as they have tilled the rich soil, built homes and school-houses and churches, labored, lived and worshipped together, the old prejudices have gradually vanished until a new commonwealth which is neither American nor Canadian, but a Commonwealth of citizens, of brothers, of men; so missionaries are changing the face of the earth and the relations of mankind. So the limit of the twentieth century church is to be no less than the human race, and the church that will survive this century will have all its prejudices purged by the Holy Ghost.

In the Memphis Park is a monument to Andrew Jackson. On it was this inscription: "The Union must be preserved." This was chiseled off during the civil war. Now the Park Commisioners have decided to restore it, because the war is over. So this century will

restore love between denominations and join hearts, men, and money, in the conquest of the world for Christ.

ADDRESS OF WELCOME.

Following is the address of welcome on behalf of the church and congregation made on the evening of the assembling of the Southern Christian convention at Greensboro by Mr. Charles A. Hines, of the board of deacons of the Walker Avenue church, and the youngest member of the Guilford county bar:

Mr President and Brethren of the Convention:

Words of welcome on benalf of the congregation and church at this place to the Southern Christian Convention are well-nigh superfluous. Members of the Christian church are always welcome to the homes and churches of other Christians. Not only are you very welcome, dear friends, but we are full of joy at the privilege of having you as our guests. The city, the church, our homes and all that they contain are yours. Enter and help yourselves.

The Greensboro Christian church is one of the youngest religious organizations in the city. Seven years ago we began work with 22 members, having Rev. L. I. Cox as our pastor. Today our enrollment approaches the 200 mark, and we are constantly gaining in strength and influence. We have a Sunday school with more than 150 members and an average attendance of about 100. Our other auxiliaries are doing good work. In addition to this another Christian church has been organized in the surburbs of the city as a direct outgrowth of this church. This new congregation is a thriving one and its Sunday school rivals ours in membership and interest.

It is because we feel that we owe so much to this Convention that we welcome you with such genuine pleasure and delight this evening. More than this, we welcome you for your own sake, because we like you. You have been a blessing to us, and we hope that in this Convention we may prove a blessing to you, as you will undoubtedly be a source of inspiration and delight to us.

There are different modes of expressing the spirit of welcome and appreciation. The ancient military leaders were often received home or to a city they were visiting by a great pageant, miles after miles of mounted soldiery and multitudes of admiring pedestrians taking part in the display. In recent times great leaders in military and political affairs have been accorded similar receptions and ovations.

When the Master came to earth he was first seen in a manger, and in all of his undertakings he went quietly about his work. No music by the band, no blare of trumpets, no triumphal arches marked the way He came and went. It was the quiet of the temple, the calm of the seashore, and the wonderful stillness of the mountain height that were his. So when you meet as Christians this evening you come quietly together, and our greeting though humble is none the less sincere. As friends and brethren we salute you, trusting that your visit to our city may prove a blessing, and you may carry from here precious memories of a convention rich in the spirit of Christ and a hospitality as broad as the territory here represented.

The greeting of Portia to Antonio, after his rescue from the hands of Shylock, occurs to me as most fitting for this occasion:

"Sir, you are very welcome to our house:
It must appear in other way than words,
Therefore I scant this breathing courtesy!"

CHRIST AS TEACHER.

(By Prof. W. A. Harper in Herald of Gospel Liberty.)

But it remained with Jesus, not only the Son of God and Savior of the world, but also the prince and perfection of the teacher's art, to give to the world the true standard of teaching. In him, Jesus of Nazareth, was not only found the perfectness of the Godhead bodily, but also in Him dwelt the principles that make teaching the noblest of the arts, the art of arts. Our Savior is spoken of as a teacher a dozen times where He is called a preacher once; He looked upon his mission as that of a teacher, He ennobled the teaching profession, and never man taught as He. Whereever He went the people flocked to hear Him. They forgot their bodily needs in their eagerness to hang on His words. So popular was He that the elders and priests, the Pharisees and chief rulers of the Jewish race maligned Him and persecuted Him in the hope of breaking the spell of His teaching. In vain. The teachings of the Savior are more alive today than ever before. And though he wrote no books on pedagogy, more books have been written on Him and His method of teaching than on all other teachers of all lands in all times. Jesus Christ stands forth today as the sublimest teacher in the world's history. Now what was his conception of the teacher's function? Was it to make of His pupils intellectual giants? Not at all. His enemies asked of Him how He knew letters never having studied them. His pupils were mostly ignorant, unlearned men. Was it to beget pleasurable, passionate feelings in His followers, as with Quintillian? Not at all. His message was not to whoever knows, nor to whoever feels, but to "whoever wills, let him come and partake of the water of life freely." Not that our Savior would condemn knowledge or feeling, not that; but that He directed His instruction to the will, the arbiter of our beings, the commander-in-chief of our knowing, feeling, and other physical faculties. Christ knew that, if he could get men to will aright, the knowing and feeling would take care of themselves. His teaching is directed to the will, and His purpose as a teacher and as Savior is stated in the words of the text, "I have come that they might have life and that they might have it more abundantly." Paul had this function of the Master in mind when he said, "for me to live in Christ." Paul's purpose as a teacher was that of his Lord—it was life, the more abundant life.

TO THE PREACHERS OF NORTH CAROLINA.

Dear Brother:

The battle is on. The month of May will witness a fierce struggle in this State between the moral forces and the liquor traffic

There is so much at stake in this conflict that I cannot too strongly urge you, my brother, to give the best there is in you during the next four weeks in defence of our homes and churches and schools.

It may require a sacrifice to be sure, but as a minister you know what great things can be done by personal sacrifice. You know how in the past the ministers of God have led in every conflict for righteousness and how the evil forces have fled before the preachers.

In this campaign in North Carolina the line-up is clear, on the one side are the preachers, the teachers, the women and the great bulk of the sturdy citizenship of the State, on the other the distillers, saloon-keepers and would be saloon-keepers.

My brother, by your personal influence and by sermons and addresses you can do more than any other force in your community to lead men to do the right in this great campaign.

This opportunity to vote liquor out of North Carolina is a personal appeal to every true man to do his best. Brethren by zeal and wisdom and sacrifice we shall win.

Jno. A. Oates,
Chairman Ex. Com.
Anti-Saloon League.

NOTES AND PERSONALS.

It was a great Convention.

This is Convention number of The Sun.

Our Southern Convention never had a busier session.

The attendance of delegates was good, and interest was kept up till the last.

We have not known a more harmonious Convention, especially when so much was done.

Dr. Staley's opening address is nothing less than great. It is printed in full this week. Read and preserve it.

All were glad to grasp the hand of Rev. D. A. Long, D. D. ,who had just returned from Europe and the Holy Land.

We never attended a Convention in which the addresses were of such force, excellence, and were on the whole so well prepared.

There will be other papers in The Sun next week that were read before The Convention, among them the great educational addresses by Pres. Moffitt and Prof. Lawrence.

Elon College evening at the Convention was much enjoyed and will of necessity mean much for Elon. The music by the College choir, as well as the addresses delivered, were all of a high order.

Prof. W. A. Harper's paper, "The Teaching Problem" moved the Convention as did no other paper read. It is to be put in tract form, 2,000 copies. If you wish some copies for your school write us.

The Convention heard with gladness Rev. O. W. Powers, D. D., Dayton, O. both on the subject of Home Missions and in an able sermon. Dr. Powers' presence added to the interest and worth of the session.

His many friends were glad indeed to greet Dr. J. P. Barrett, and hear him in a sermon of uncommon interest. Dr. Barrett is beloved all over the Southern Convention field and we have never become reconciled to having him taken from us.

The Convention decided to have in the field a Secretary for Home Missions. There was no greater need, and if the right man can be secured, there is no work among us that will bear more fruit. Who is to be our first Mission Secretary, devoting all his time to the subject and work of home missions in our conferences?

THE TEACHING PROBLEM.

By Prof. W. A. Harper, Prof. of Latin in Elon College.

An Address delivered to the Southern Christian Convention at Greensboro, N. C. May 1.

The most important work of the Church is teaching the Bible. Aside from his death on the Cross, the most helpful thing Christ ever did was to teach men of themselves and their God. He is spoken of dozens of times as a teacher where he is once called a preacher. The preacher is performing the noblest service he can render when he is teaching his flock the things of the kingdom. The Sunday-school teacher stands next to the minister in teaching the Word, and surpasses him in results produced, in practical benefits, when the minister ceases to be a teacher. No man ever undertook a service fraught with larger possibilities for lashing good, laden with weighter responsibilities for far-reaching results, than he who undertakes to teach a Sunday-school class. The divinest service you ever render your Master is to become a real, earnest, proficient Sunday-school teacher. I would rather teach a Sunday-school class than do anything I ever did in my life, because in such teaching I am doing God service and my fellowman good. Teaching the Bible, whether as minister of the Gospel or as Sunday-school teacher, is the noblest profession in the world. It saves more souls than the practice of medicine saves bodies. It rescues more men from degrading influences and their worst selves than the practice of law from civil injustice and personal oppression. It imparts knowledge of more enduring worth than all the secular teachers in all the world.

It would seem to be a truism, then, that the teaching problem is the problem par excellence of the Sunday-school. No problem can approach it as to importance, in it are involved all other problems. To solve it is to solve all the other problems connected with the Sunday-school. We hear much of the attendance problem, of the big-boy problem, of the punctuality problem, of the order problem, of the ignorance-of-the-Bible-problem, but these are all eclipsed as to importance and as to result consequent thereupon by the teaching problem. They are only phases of that all-inclusive and all-important problem. To solve the teaching problem is to solve the attendance problem, the big-boy problem, the punctuality problem, the order problem, the ignorance-of-the-Bible problem and all with the success and development of our Sunday-schools. Look at in its largest sense, then, the teaching problem is the problem of the Sunday-school.

The present paper will undertake to deal with the problem of teaching in the Sunday-school from four standpoints: Purpose, Preparation, Presentation, and Propagation.

1. Purpose. If the motive with which a man works is low, the product is sure to be dwarfed, degrading. If the motive be high, lofty, ennobling, then the result of the labor will properly be described with the same fine adjectives. A man's motive always affects his work. A lofty motive will change a dwarf to a giant. This is true of the physical world; it is true of drudgery. A woman may wash with such a lofty motive that her wash-tub becomes to her a cathedral. A king may rule with such a debasing motive that his palace becomes a pigsty. Still more is this true of the spiritual world, and still more is it evident. For while it is not always possible to tell whether a mason is laying brick with his trowel or his soul, it is always possible to tell whether a Sunday-school or other religious teacer is putting his soul in his work.

The Sunday-school teacher should aim to give his pupils a comprehensive view of the Bible, an insight into Hebrew history, an appreciation of Hebrew literature, a firm grasp on the ethical principles and ideals underlying the plan of salvation, an understanding of the Christian philosophy, a comprehension of sin, of immortality, of heaven, of the nature of God, the relation of his denomination to other evangelical bodies, the proper method of handling a Bilbe with concordance, and a knowledge of the salient facts in the Book, together with many precious gems of crystallized spirituality in the form of memory verses,—far more in fact than is included in the International Lesson series. This is a great deal to desire, to aim at, but it is not enough. All this can be had by a study of the Bible in the secular schools. This is to study the Bible as you would study any other book. Now the Bible is a glorious book, but there are other glorious books also. And unless the Bible is a unique book, unless it came fresh from the pulsating heart of God as no other book ever came, there is no more reason why we should study the Bible on Sunday than that we should study Shakespeare or Longfellow or Poe. The Bible cannot claim preeminence as the book of the Sunday-school, unless we Sunday-school teachers go beyond this information, this knowledge stage, and aim at something larger, at something better, at something more enduring, at making fine characters, at fashioning Christ-like lives. This should be the consuming purpose of every Sunday-school teacher. Nothing less than this is wor-

thy of the artist whose materials are immortal souls and the word of God.

We Sunday-school teachers cannot afford to leave Christ out of our teaching. To do so is to build a foundry without an engine room. There are Sunday-schools which study Bacon and Tolstoi and Emerson rather than the Bible. They are consistent, however, because they regard Christ as a man only. But to us Christ is the divine Son of God, and we so teach him, if we measure up to our responsibilities and harvest our possibilities. To do less is to minify, to degrade our noble function, to do violence to the kingdom of God. If we should be content with less, we might just as well be teaching Carlyle or Tolstoi or Wagner. For as Amos R. Wells says, "Studying the Bible for its literature is carving a statue; for its history, unwrapping a mummy; for its philosophy, painting a picture; for its morality, dressing a dummy; for its Christ, making a man. When we study the Bible for history, it becomes a textbook; for its ethics, a law book; for its literature, a picture-book; but when we study it to make Christians, it becomes the Book of life." What is true of the student of the Bible is likewise true of the teacher of it. The teacher in the Sunday-school should aim not only at imparting knowledge and information in regard to the Book, but should make the great burden of his soul, the great ambition of his stewardship. the development of Christian character, the salvation of immortal souls. Animated by such a purpose, our Sunday-school teachers will become the vital, kinetic, irresistible force for good in the world that God ordained they should be.

II. Preparation. Other things being equal, the difference between success and failure in Sunday-school and other teaching is the matter of proper preparation. With ample, thorough, efficient preparation, what would be drudgery otherwise is transfomed into pure delight, entraneing pleasure. There can be no successful teaching without efficient preparation. The Sunday-school teacher's preparation should be of two kinds: general and specific.

a. General preparation. The Sunday-school teacher's general preparation should include first of all a knowledge of the Bible as a whole and in all its parts, a complete mastery of the Seriptures. The Sunday-school teacher should know the names of the books of the Bible and the order in which tney come, the purpose of their being composed their contents, their time, the relation of each to the rest of the Bible. He should be able on all occasions to use his Bible as a skilled workman uses his tools. He should know the origin and development and complete fruition of the plan of salvation. He should know the great doctrines of the Christian faith and be at all times able to give a reason therefore. He should know the Bible as literature, as history, as biography, as philosophy, but above all he should know it and feel it as the divine word of the living God and the revelation of his will to man through inspiration. The best book for this preparation is deep reading of the Bible itself, not to the neglect of useful, scholarly works by men who have breathed into their works the spirit of Christ.

In the second place the general preparation of the Sunday-school teacher should include a knowledge of pedagogy, of the laws of teaching. We are just now beginning to realize that teaching is teaching whether it be in the Sunday-school or the secular school, and that the same laws govern it wherever it is done. We are just awakening to the fact that, though the Sunday-school teacher is born like other folk, he may like other folk also improve himself by studying the conditions governing and the principles underlying his art. We therefore today acknowledge that every Sunday-school teacher should have a knowledge of the laws of psychology as they relate to the seience of teaching. Sunday-school teachers should know the laws of the teacher and the teaching process, of the learner and the learning process, of the language to be employed in the teaching, of the particular lesson to be taught, and of the review, as they are set forth in many excellent works on the methods of teaching,—such a work for example, as Gregory's The Seven Laws of Teaching. The teacher should understand the relative value of the question and topic methods as tests of knowledge, and should skillfully employ both in the light of this knowledge and with a view to his immediate purpose. He should know the use of the simultaneous, promiscuous and consecutive methods of asking questions and should apply them accordingly. He should avoid on all occasions such questions as suggest their own answer sometimes called leading questions. and such questions as can be answered by yes or no. He should avoid the lecture system whenever possible, and it is nearly always possible. He should put his pupils to work and never work for them unless when it is absolutely necessary.

In the third place the Sunday-school teacher's general preparation should include a knowledge of many outside the Bible, such as the geography of the Holy Land, and of the countries mentioned in the scriptures, especially of the lands of the missionary journeys. He should also understand the customs and manners of oriental peoples of ancient and modern times that he may set right many matters which otherwise would confuse and distract. I remember when I thought that the Bible made a mistake when it implied that those who came to work at the eleventh hour had not borne the burden and heat of the day. If I had known or been told by my teacher that the Hebrew day began at sunrise and that the twenfth hour was sunset, it would have been clear for me and my boyish respect for the Bible enhanced. There are hundreds of other matters just as much open to misunderstanding, and it is silly to suppose or presume that children do not notice such things. A knowledge of profane history contemporaneous with the inspired writings should also be possessed, for it adds one more weight to the transcendent authority of Holy Writ. Indispensable is a Bible dictionary for reference,—and for accurate reading, even if the subjects do change very often. The teacher should also understand the use of maps, of blackboard, of chalk, and of charts.

In the fourth place the Sunday-school teacher's general preparation should aim at the cultivation of the power to tell a story with winning charm. The great men of any people have always been great story-tellers. The great Sunday-school teachers, especially with the young, are those who can so picture a Bible story in words that the pupils can see it with the mind's eye just as truly as they could see it with the natural eye, were it depicted on canvass. This power should be reinforced by the complementary power of connecting the lesson to be taught with the life of the pupils. This is sometimes called the point of contact, sometimes the method of approach, psychologists call it apperception. But by whatever name you designate it, the teacher should cultivate it, this power of relating the new to the old, of finding resemblances in divine truth to the ordinary, everyday life of man; this is to ennoble everyday life and to make the divine life practicable. This was Christ's secret and power as a teacher; he taught by parables and no more interesting, no more successful method of teaching has ever been found than that. It is only within the last generation that its value has been fully realized by psychologists after long and careful experiment and investigation. If they had studied Christ's method, they could have seen it in its perfection two thousand years ago. This method successfully employed gives the teacher resourcefulness, adaptability, realizing

power; he becomes a sculptor, an artist, a master of assemblies.

b. Specific preparation. The secular teacher who relies on his general knowledge of the subject soon fails. The Sunday-school teacher is subjected to the same rule. The best, most successful secular teachers prepare every lesson with reference to their individual pupils. The Sunday-school teacher cannot afford to do less. This necessitates much diligent study during the week; no teacher can teach successfully on Sunday who is not a teacher in point of preparation during the week.

The first step in the specific preparation of the lesson is to gather your material. This should begin with reading the lesson in the Bible simply for its story. Read it again and again until you get this. Then read it for its natural divisions. Then read it for places mentioned, for persons mentioned, for truth taught. Get full of the lesson. Then take up your Sunday-school helps, your quarterlies,—never rely on one, but have several, and also such a work as Peloubet's or Arnold's or Tarbell's notes. Bring to bear upon the lesson your knowledge of Hebrew life, literature and philosophy, of contemporary history, of geography. Apply your knowledge of pedagogy; let your pupils come before you in imagination; ask them questions; connect the lesson on to their lives; make them realize it. Begin early. Study daily. Prepare copiously, prepare more than you can possibly use, get full of the subject, for it is the water in the stand-pipe, the water that does not come out, that makes the water that does come out, come with such tremendous force. Remember the time limit. Pray. Then plan and select, and in your selecting and planning have a sense of perspective—keep things in proportion. Select your central theme, give it its proper setting in the lesson and in the whole Bible, then drive it home. This is to prepare with power,—this is to teach successfully.

Neither in your general nor in your specific preparation can you afford to neglect the teacher's meeting. The teacher's meeting is comparable to the meeting of the directors of a bank. At such meetings all matters pertaining to the welfare of the bank, its methods, its records of work done, its plans for the future, are considered in detail. Therefore bankers succeed in the business world and become wealthy. The teachers' meeting should likewise counsel for the welfare of the school, whether it meets every week as in many large schools, monthly as in smaller ones, or occasionally as in country schools. The teachers, that is, the directors of God's spiritual bank, the Sunday-school, owe it to themselves to have a directors' meeting, and the directors who will not attend ought to be dismissed. The matter of teachers' meetings is one thing to which our Southern Sunday-schools should pay more attention from now on, or we will fail in power and usefulness and influence.

III. Presentation. The teacher who is animated with the desire to impart knowledge to his pupils and inspired with the noble purpose of saving their souls, who is thoroughly prepared in a general and in a specific way, yet needs to know what he is aiming at and how to proceed when he comes to present the lesson to his class, will do six things. He may not do them always in the order named in this paper—he ought not to—he may not do them as six separate and distinct processes, he may not do them consciously, but if he is a proper teacher, he will in some way bring these six things to bear upon his presentation of the lesson to his class.

First. He will review the previous lesson or lessons. The neglect of this is very largely responsible for the widespread ignorance of the scriptures of which we hear so much today. The human mind is prone to forget. Only the things we remember are the things that become a part of us, become our capital so to speak, enter into our lives and influence our every act and deed. Experience has taught the secular teacher that frequent reviews are the only means by which fixity and retentiveness may be given to the facts they teach. Divine truth is no exception to the rule. If our Sunday-school pupils are to become proficient in biblical knowledge, our teachers should necessarily pay a great deal of attention to the review of the previous lesson each Sunday and of the previous lessons often and to the regular quarterly review.

In the review of the previous lesson the topic method may be employed with telling results. The advantage of the topic method is that it gives the story as a whole. Its disadvantage is that it neglects details. But the main object in the review is to get at the fundamental, essential points—there is not time for great detail, which ought to have been emphasized when the lesson was recited for the first time. You may call on one pupil for the story of the lesson as a whole; on another, for the main divisions; on a third to tell one of the divisions as fully as he can; on a fourth for another division and so on until the divisions are exhausted, always allowing others to supplement when essential points are not brought out, or doing this yourself, if no one volunteers, preferably by asking questions or even by direct statement when you can get them in no other way. The golden text and central truth should never be neglected in the review. To vary it you may ask some one to apply the central truth to life or to relate a story illustrative of the golden text. By all means have variety in the review,—nothing kills like monotonous uniformity at this point of the presentation process. With such a telling clinching review of each lesson passed over, the quarterly review, which to most teachers, schools and pupils, is a veritable Sahara Desert will become one of the most enjoyable, certainly one of the most valuable lessons of the quarter. For variety in the quarterly review a written examination may be held in lieu of an oral review, for which there has been abundant preview and a quarter's notice in advance.

Secondly. The proficient teacher will be careful to connect the present lesson with the previous one. This is to give symmetry to our biblical knowledge. Often many chapters are passed over from one lesson to another in the international series of lessons. To pass over the intervening events is to give the pupils a disjointed, disconnected, incoherent, inadequate, jumbled notion of the Bible. The teacher of Arithmetic would not think of teaching addition and then division, without first teaching subtraction and multiplication. Neither should the Sunday-school teacher teach the first and sixth chapters of Genesis without giving his pupils a proper conception, at least a bird's eye view of what is done and said in chapters two, three, four and five. There are various ways of accomplishing this. For the lowest grades of the primary, perhaps it will be better to postpone the matter, but for all other grades it should be covered. At times the teacher will tell the story of the intervening events; at times he will ask individual members to prepare on it, the one to supplement the other. He will ever impress upon all the desirability, the necessity of reading the intervening chapters before studying the lesson. Here too variety should be striven for. Avoid uniformity and sameness. In this way our lessons will be like the links of an endless chain, not like bricks laid end to end, and with their joinings plainly visible to all.

Thirdly. The conscientious teacher will be careful to teach the facts of the lesson completely, accurately, thoroughly, impressively, convincingly. He will be so full of it himself that he will inspire his pupils to prepare it before hand and to retain what additional beyond their own preparation his judgment shall lead him to give them. He

will be particular to employ the question method. He will ask no question that contains within itself or suggest its own answer, neither will he ask a question that can be answered by yes or no. He will rarely employ the consecutive or simultaneous methods of asking questions. His method will be the promiscuous, with the name of the pupil to answer it placed after the question, and pause intervening so as to give time to engage the attention of all and for it to serve as a test of all. No point will escape his master grasp of the situation. He will not use a quarterly nor a visible outline. He may at times use a Bible, but most of the time he will strive for the advantage of the emancipated eye and come before his class without help of any sort. When he does use the Bible, it will be to find parallel passages, not to prompt himself on the lesson he is teaching. His pupils will not bring their quarterlies, but their Bibles and will employ them not to find answers to the questions the teacher may ask on the lesson, but for reference work and drill in finding passages. Under no circumstances will the teacher ask printed questions out of a quarterly or apologize for not knowing the lesson. After he has gone over the lesson carefully by the question method, which draws attention to detail, he will go over it again by the topic method, so as to give it proportion and its related facts perspective. Or vice versa. He will bring to bear upon the lesson his knowledge of Hebrew life, literature, and philosophy, of biblical geography, and of contemporary profane history. He will make the lesson live. He will carve a statue. He will paint a picture. He will touch the heart. He will awaken the soul into yearnings after spiritual sustenance; he will satisfy those yearnings.

Fourthly. The Sunday-school teacher who is conscious of his high prerogatives will seek to develope the truths taught by the lesson. It will be better to develope these by questions, thus causing the pupils to think them out for themselves. He realizes that truth originally discovered is always more impressive and longer retained. The discoverer, even though it be in the Artic polar regions, is ever an enthusiast. The skilful teacher therefore sets his pupils to discovering the divine truth underlying the lesson text, encourages them to read between the lines and under the lines; but not into the lines. Unless he has respect to this last provision, in adult classes those who ride religious hobbies will destroy the interest of his class. For variety's sake he will at rare intervals present a truth without trying to develope it in the minds of his pupils beforehand. But ordinarily he will avoid cut and dried knowledge here,—and will employ the method which made the pupils of Socrates such master men. For an ounce of genuine mental activity on the part of his pupils is worth more for permanent results than a pound of lecture on the part of the teacher, however eloquent he may be.

Fifthly. The Sunday-school teacher with a passion for souls will not stop here. To stop here when the iron is hot is to lose the better part of his labor. To strike here is to weld the truth to the pupils' hearts, to produce images of Christ in their lives. This is the psychological moment for the trained teacher, the consecrated soul-winner; this is the crises of the lesson, the denouement toward which all efforts and other interests center. The previous lesson has been reviewed, the intervening events have been brought to light, the facts of the lesson have been taught, the practical teachings have been deduced, the interest is high, the heart is prepared, the opportunity for salvation is ripe, will the teacher measure up to it? If so, he will make a practical application of the truths taught by the lesson, of the truths already discovered by the pupils under his leadership, to their lives, to practical, everyday life. This is to exalt religion; this is to crown the Bible and make it a vital, vitalizing force and controlling influence in public and private life. This is to go beyond the purpose of the secular school; this is the distinctive privilege, the lofty prerogative of Sunday-school teaching and of the Sunday-school teacher. No live, enthusiastic, spirit-filled Sunday-school teacher will fail to grasp such an opportunity, to enter such a door, leading as it does to the very corridors of the soul.

Sixthly. The rest of the lesson period should be spent in awakening an interest in next Sunday's lesson. This means that the teacher must keep in advance of the regular lesson more than a week, some teachers habitually keep a whole quarter ahead. He will sometimes assign to one pupil an essay on the life of one person mentioned in the lesson, another to another, a third will be asked to give the setting of the lesson, a fourth an outline of the lesson, a fifth the intervening events, a sixth will be asked to discover truths in the lesson, a seventh to find a story illustrative of the golden text or central truth, an eighth will find scripture passages emphasizing the same truth as the golden text, a ninth will be asked to prepare typical questions on the lesson, perhaps three or four will be assigned this task, the whole class, the teacher approving, selecting those most suited, but always with a word of praise for every question; a tenth will be asked to report on some book in the Sunday-school library bearing on the lesson, and so on, always aiming at something to stimulate interest and striving for wholesome variety. The overshadowing purpose here should be to cultivate the habit of home study of the lesson. The teacher whose pupils do no study at home is necessarily a poor teacher in the Sunday-school and out of it. The assignment of the work ahead of time to be reported on next Sunday or two weeks hence will work wonders in this direction. Here as elsewhere and always have variety; it is not only the spice of life, it is the price of success in any business, more especially the teaching business.

IV. Propagation. We may today have a Sunday-school thoroughly equipped with teachers who are deeply conscious of the great work whereunto they have been called, who are prepared generally and specifically to teach, who understand how impressively to present the lesson, and next Sunday be entirely at loss to know what to do or how to do it because some of the teachers are out of place, are unavoidably absent, have moved away, or have died. The Sunday-school that makes no provision against accidents of this kind is not up-to-date, is falling short of its duty. The proud navy is so much useless steel unless there be coaling stations. The Sunday-school needs a coaling station where a supply of trained teachers may be had when necessary. Some method of propagation of teachers is necessary. The best plan known to me is to have a teachers' training class. The best teacher in the school should be placed in charge of this class. In it should be placed all who give promise of making efficient teachers. They should keep a week in advance of the school in the recitation of the international lessons, so that in case a substitute teacher is needed, one may be had from this class which has already recited the lesson to be taught to the best teacher in the school. Every member in this training class should be made to feel that he may be called on at any time to perform such a service and that he is to prepare himself accordingly. He should further be impressed with the fact that he is some day, in case he gives proof of his stewardship, to become one of the corps of regular teachers. These teachers, drawn from the teachers' training class, should never apologize to the classes they are called upon to teach. They have no right to apologize, because they have had every opportunity to prepare

Continued on page 14.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

SOUTHERN CHRISTIAN CONVENTION.

First Christian Church, Greensboro, N. C., April 28, 1908.

The Southern Christian Convention met in regular biennial session at 8 o'clock this p. m. President W. W. Staley, D. D., called the Convention to order and Rev. J. W. Wellons conducted devotional services. After appropriate talks by several of the brethren, delegates were enrolled, the largest delegation being present, it was declared, that had been present at any recent session at the opening. Some conferences, in fact, had a full delegation present, and all conferences had a liberal quota present.

The following officers were elected for the ensuing biennium: Rev. W. W. Staley, President; Rev. J. O. Atkinson, Vice-President; Rev. I. W. Johnson, Assistant Secretary; Prof. P. J. Kernodle, being standing Secretary, and Bro. J. A. Mills being standing Treasurer.

After organization Mayor L. J. Brandt of Greensboro delivered a cordial address of welcome on behalf of the city and Bro. C. A. Hines delivered a most excellent address of welcome on the part of the church. The response on behalf of the Convention was delivered in most fitting words by Rev. I. W. Johnson. This address was far out of the beaten path of such addresses, as was also Bro. C. A. Hines' and we are to print both in The Sun at earliest possible date. (Bro. Hine's this week).

Rev. O. W. Powers, D. D., Home Mission Secretary of the American Christian Conveniton, and Rev. D. A. Long, D. D., both ex-Presidents of the American Christian Convention were invited to seats as deliberative members.

President W. W. Staley, D. D., then delivered the president's address, which is printed in full eleswhere in this week's Sun. That address is able, scholarly, liberal, optimistic. It is worth reading and keeping. It is a great utterance worthy of the man, and of the occasion that called it forth.

After the benediction by Rev. D. A. Long, D. D., Convention adjourned till 9:30 a. m. tomorrow.

Second Day, Wednesday 29th.

Rev. W. T. Herndon conducted the opening exercises, and after roll call, reading and approval of last night's proceedings and the enrollment of several newly arrived delegates, the Convention began a busy day. Rev. W. C. Wicker and Prof.. S. M. Smith were appointed to fill vacancies on the Christian Endeavor committee. The report of the executive committee, Rev. W. W. Staley, Prof. P. J. Kernodle, Rev. J. W. Wellons, was read revealing the fact that the course of convention business had moved smoothly the past two years and the only duty devolving upon the committee was selection of the place to hold this session of the Convention and the preparation of a program for the session, which was submitted. The report of Treausurer, J. A. Mills, was read showing our financial status, and transactions of the past two years, and was sent to an audating cimmittee consisting of Judge J. F. West, Bro. K. B. Johnson and Capt. J. A. Turrentine. The following accounts presented were also referred to this committee: For Programs and Postage $6.25; for two draft books with stubs $1.25.

The rpeort of the Committee of Christian Endeavor was submitted by its chairman, Rev. C. H. Rowland, and, after being discussed by several of the brethren, was recommitted to the Committee for revision. Convention then adjourned to hear a most excellent and timely sermon by Rev. P. H. Fleming. Bro. Fleming was in the spirit of the occasion and all were greatly edified by his highly spiritual discourse. Communion service was then conducted in a most solemn and touching manner by Rev. J. W. Wellons and Rev. W. S. Long, D. D. The communion service was sweet in spirit and most appropriately administered.

Afternoon Session.

Devotional exercises were conducted by Rev. H. W. Elder. The report of the Board of Trustees of the Christian Orphanage was then read. The report showed that the Orphanage now had land costing $2210.05: a central (Children's Buildings) costing $8557.46: Insurance and Incidentals $236.09. and Expenditnres past eighteen months of $5217.49—for permanent improvement, equipment etc. A total outlay of $16221.09 in money. In this is a farm and equipment costing $3673.71. As furnishings for the Childrens' Building there has been donated in kind that which would represent an expenditure of $1,000. The expenditure for improvement and maintenance from Oct. 1, 1906 to April 1, 1908, was $5217.49.

Superintendent Foster has as helpers Miss Dora Edward of Wake Co., housekeeper, and Mrs. Annie H. Kissler, of Durham, N. C. as assistant in general housework.

The Orphanage received its first child Jan. 28th, 1907 and now has a nice family of twenty four boys and girls, with some applications yet to be acted on.

There is an indebtedness on the Orphanage building of $3,000 and Superintendent Foster is to direct his energies to liquidating this debt before any further improvements are made.

Prof. P. J. Kernodle served as Treasurer of the Board from June 1906 to June 1907, since which time Rev. C. C. Peel has been Treausrer and is elected for another year. These brethren have served satisfactorly and without compensation and were given a vote of thanks by the Board and by the Convention.

An acknowledgement of gratitude was expressed that the late Deacon Jesse Winborne of Elon College remembered the Orphanage in a bequest that will become available at a subsequent date: and to Deacon R. A. Hyslop of Norfolk, Va., for a donation, the worth of which is not known yet, and for a contingent bequest. Rev. W. S. Long, D. D. moved an amendment to the Board's report which was adopted to the effect that the Thanksgiving offering asked of the churches for the Orphanage be perpetuated; and that the Sunday schools be requested to make monthly offerings for the Orphanage, as heretofore. Rev. J. L. Foster made a telling talk about the Orphanage which was enjoyed by all present. The three Trustees whose term expired at this convention were reelected for a term of six years, to wit; J. O. Atkinson, I. W. Johnson, C. D. West.

The report of the Secretary of the Childrens' Christian Orphanage Fund (Rev. J. L. Foster) was submitted and referred to finance committee This office was merged, by a vote of the Convention, with the office of Supt. of the Orphanage.

The report of the committee on Christian Endeavor was resubmitted and adopted. Among the recommendations of importance adopted were these (1) That the C .E. Committee call a convention of the young people of the

Southern Christian Convention for permanent organization. (2) That the constitution and by-laws of said convention be submitted to the Executive Committee of this Convention for approval. (3) That a column of the Christian Sun be devoted to this Department and that the C. E. Committee of the Convention furnish matter for the information of our people about C. E. work. (4) That the Committee on Sunday schools be requested to cooperate with the Christian Endeavor Committee in the organization of the young people. The report was submitted by the Committee composed of C. H. Rowland, Chr., H. E. Rountree, R. H. Peel, S. M. Smith, W. C. Wicker.

A resolution which was adopted, was introduced by Col. J. E. West that the Atlantic Ocean, instead of the James River, be made the eastern boundry of the Eastern Va. Conference. After the benediction by Rev. W. S. Long, D. D., Convntion adjourned.

Evening Session.

Devotional exercises were conducted by Rev. W. C. Wicker and prayer by Rev. G. D. Hunt, Truett, Ala. The Home Mission Report was submitted by the chairman, Rev. J. W. Holt. Among the important recommendations of the Report was one for a donation of $300 to Park Place Norfolk, Va., and $500 is to be appropriated to Columbus, Ga., when a lot is secured and all things are ready for building a second church in that city. The proposition of the Western N. C. Conference to place $1500 at the disposal of the Board provided it would undertake the work of building a church at High Point was left to the Board for further consideration and action.

It was voted that the Board elect a Home Mission Secretary for the Southern Christian Convention to establish an office and give all his time to the home mission field work in the Convention. His salary is to be paid out of the Convention Home Mission funds and is not to exceed $75. per month and expenses. The Secretary is to work under the supervision of this Board.

It was further voted that the Convention release jurisdiction over the Christian Missionary Association after Dec. 1908 if it shall meet the favor of the Association at its next session. Pending this report most excellent addresses were delivered by Rev. H. W. Elder, of Richland, Ga., Rev. O. W. Powers, D. D. of Dayton, O., Rev. P. S. Sailer, Norfolk and others, and the Convention after an interesting evening given to Home Missions adjourned with benediction by Rev. L. I. Cox.

Third Day.

Thursday a. m. The Convention was opened with devotional services by Rev. W. T. Walters. After roll call and reading of minutes consideration of Home Missions brought over from previous session was resumed. The report was discussed by items and finally adopted as already reported. Rev. J. W. Harrell then submitted his report as president of the Christian Missionary Association. This report showed a collection, for the past two years, in cash of $2531.74. To this is to be added $400.00 given by an individual member and $2762.00 raised by missionaries in the field making a grand total of $5693.74 raised by this mission enterprise in two years. This amount has been used in developing the work at Newport News and in the Valley of Virginia, where churches have been founded and built up that will soon be self-supporting. The Aossociation has also given $500 to assist in the work of a second church at Columbus, Ga. There have been 188 accessions to the churches of the Association the past two years. The report was adopted.

Rev. N. G. Newman, chairman, presented the report on Foreign Missions. Our msision work in Japan grows. The Bible Training School conducted by Rev. A. D. Woodworth has become permanent and from it go native pastors and workers. In this school the Bible is the chief text book. Thirteen students were enrolled last year and a dormitory has been erected.

The plans for the coming year are to build a church at Sendai, a house for the Girls School and another mission home. Now in the Japan field are nine missionaries: 542 members of churches: 1177 Sunday-school pupils; in other Bible classes 347; Christian Endeavor Societies, 5; money collected $1117.82. The cost of our Japan mission the past two years has been $15716.44, not including $1117.82 collected in Japan nor the travelling expenses of the missionaries.

In Porto Rico Rev. D. P. Barrett is in charge of the Ponce field and Rev. T. E. White the Salinas field. The Porto Rico Christian Conference was organized Feb. 27, 1906 and has held three sessions. The Selinas Christian church, erected at a cost valuation of $3,000, was recently dedicated and the need now is for a similar building at Ponce. There are now in Porto Rico 5 missionaries; 4 native helpers; 5 organized churches; 16 stations and out-stations; 55 baptisms the past two years; 64 additions to the churches; 146 church members; 8 Sunday-schoools ; 362 pupils in the Sunday schools; 2 Christian Endeavor Societies; 17 active members and 42 associate members of C. E.; and a contribution by natives the past two years of $254.04. The cost of our Porto Rican work the past fiscal year was $4621.45 not including traveling expenses of missionaries. The Mission Board now has under appointment for the foreign field five candidates. The conferences of the convention have given for foreign missions the past two years $2572.51, an increase of $561.98 over that of the former biennium. The Alabama conference not only raised the full apportionment for foreign missions last year, but 38 per cent in addition. The same apportionment to the conferences as heretofore are recommended, viz. Eastern Va. $740 per year; N. C. and Va. $370; Western N. C. $350; Eastern N. C. $340; Va. Valley Central $90; Ala. $100; Ga. and Ala. $60.

Chairman N. G. Newman delivered an address on the subject of missions and the report was discussed by Revs. W. D. Harward, O. W. Powers, D. D., J W. Harrell, and adopted.

Rev. J. P. Barrett, D. D. then delivered an excellent sermon which was helpful and spiritual uplifting. Convention adjourned to 2:30 p. m.

Afternoon Session

Devotional exercises were conducted by Rev. J. W. Patton. The editor of The Sun, who is also publishing agent made a report which was after discussion adopted. Chairman, Rev. P. H. Fleming read the report of Committee on Publications. The Committee recommended a revision of our "Principles and Government," and that the same, after revision, be published in paper, board and cloth, that the President of the Convention, the Publishing Agent, the Chairmen of committees on Publications, Home Missions, Schools and Colleges be constituted a committee with plenary power to revise same and turn over to Committee on Publications to have published.

Rev. J. O. Atkinson was recommended bo be reelected as Editor of The Christian Sun and Publishing Agent. The Herald of Gospel Liberty was endorsed and that the Convention took some steps to properly participate in celebrating The Herald centennial next September. Rev. C. C. Peel and Prof. W. A. Harper of the Committee made excellent addresses, after which the report was ably discussed by Revs. W. G. Clements, W. T. Walters, A. P. Barbee, J. L. Foster and J. W. Holt. Rev. P. H. Flemming read a most timely and historical paper on "The Birth of Religious Journalism." After transacting some miscella-

(Continued on page 11.)

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Wek $382.54

DUES.

Helen Foster ..... .10
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Louise Harris ..... .05
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Monthly S. S. Offering.

Graham 1.00
by Rev. L. E. Smith
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J. W. Maybell ..... .50
Kernersville, N. C.
D. J. Mood, on note ..25.00
Smithfield, Va.
Salem Chapel Church .. .50
by Mr. Crumpler.

$29.87
Total $412.41

My Dear Children:

We were rejoiced this week to see a nice box of oranges waiting at the depot for 24 hungry little mouths. I say hungry—I mean for a treat like this for they are rare. My, such a smacking of lips! They enjoyed them as only children can enjoy. This fine treat was sent by T. E. Brickhouse, Norfolk, Va. Thank you brotner very much indeed.

We are also grateful for the following donations: Navasse Guano Co., Wilmington, N. C., 1 ton (8-22) Grain Fertilizer; Porter and Brown, New Bern, N. C., 1 ton C. C. Lime; Miss Emma Foster, 2 chickens; Miss Annie Laurie Wicker, 2 ducks, Elon College, N. C.; Mrs. Estella Ray, Libeerty, N. C. 1 box boys clothing.

This week the General Convention meets at Greensboro, N. C., and Uncle

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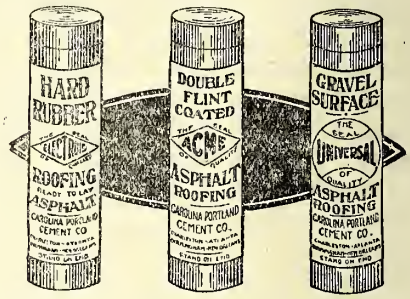

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Get a box of
Stearns' Electric RAT and ROACH Paste
If you are troubled with rats or mice. It is sure death, driving them out of the douse to die. Easy to use and gives quick and sure results. Sold for 30 years, and never yet failed to kill off rats and mice. Also for cockroaches, water-bugs and other vermin. 2 oz. box, 25c; 16 oz. box, $1.00.
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The reason why our drug and prescription business grows apace are:

Because we please our customers.

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So customers and doctors come to us again and again and so our business grows.

Jim has been very busy getting his report of the Orphanage ready. May will soon be here; the last of the spring months and "hoeing corn" time is fast moving toward us. Well we trust all the cousins will be ready for that time. Our boys will be smart then I know. And "watermelon time" is coming also and as our little ones are fond of them we have just made quite a number of hills and will try to make enough to satisfy them.

Fondly Yours,
Uncle Jim.

Crewe, Va., Apr. 26, 1908.

Dear Uncle Jim:

Here I come with my April letter and dues, 10 cts. for the band. Sorry I overlooked my February letter. Will try to be more careful next time. I have about 200 little chickens. They are beautiful. I love to go and catch one now and then and play with them.. I fear I stay too long this time. So will close with lots of love to you and all the cousins.

Your little niece,
Helen Foster.

Well, Helen, you must love your chicks at a distance, then they will fare better.

---

304 Ivy St. Berkley Va., Apr. 24, 1908.

Dear Uncle Jim:

Here we come with our quarter for April. I hope all the little cousins are well. Please find 25 cts. for April.

Pierce Harris
Ruth Harris,
Louise Harris,
Jackson Harris,
May Harris.

Glad indeed to hear from you again. little folks. Don't ever forget to write.

Ivor, Va., Apr. 22, 1908.

Dear Uncle Jim:

I will write and send my dues for April. I have a little cousin visiting me from the city and we are having a fine time. You will find enclosed ten cents. Your little niece,
Stella Presson.

In the midst of your pleasure I see Stella, that you did not forget the Corner. Thank you.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

(Begun on page 8.)

neous and routine business Convention adjourned till 8 p. m.

Evening Session.

Devotional exercises were conducted by Rev. G. D. Hunt. This was Education Evening. The Report of the Committee on Schools and Colleges was read by Judge J. F. West of Waverly, Va. The gist of this report, with its recommendations, and the two excellent and learned addresses by Pres. E. L. Moffitt and Prof. W. P. Lawrence we will give in next week's Sun. This was the climax of the Convention and a most fitting one. The Elon College choir furnished music, Miss Wilson of the Music Department being in charge and presiding at the organ. It was a great and enthusiastic meeting for education and for Elon and next week's Sun will tell in detail of it.

A committee of three, consisting of Rev. C. H. Rowland, Dr. J. W. Manning and Rev. J. O. Atkinson, was appointed to nominate Trustees for the College for election at next meeting. A motion was made that the addresses delivered at this Convention be published with our minutes and was referred to the Committee on Publication.

After benediction by Rev. N. G. Newman, Convention adjourned till 9:30 tomorrow a. m.

Fourth Day.

Rev. H. E. Rountree conducted the religious services after President Staley had called the Convention to order. The committee to nominate Trustees for Elon College named, J. E. West, J. A. Mills, A. T. Holland, P. H. Flemming, J. P. Barrett, W. W. Staley, W. H. Jones,Jr., D. S. Farmer, W. B. Mann, C. H. Rowland, J. Beale Johnson, R. M. Morrow, S. W. Lincoln, J. C. Bradford, H. W. Elder, G. D. Hunt. Out of this number eight Trustees are to be elected at the coming annual meeting of the Board to take the place of those whose terms expire in 1908 and three additions provided for by this session of the Convention. The Report on Sunday Schools submitted by Rev. M. W. Butler, Chm. who was absent was read by Dr. J. P. Barrett, also an address on "The Sunday Schools and Missions."

Prof. W. A. Harper then read a paper on "The Teaching Problem" which was listened to with strictest attention. This paper is published in full elsewhere in this week's Sun. The Report on Sunday Schools is as follows:

Report of Sunday Schools.

Nothing definite has been undertaken in this department since last report. Correspondence by the Secretary has failed to secure statistics from some of the conferences, hence the statistics herein given are incomplete. Our great need for the development and usefulness of this department is some definite general plan with an intelligent consecrated man to devote to it his entire time, and a fund for its maintenance. If our interest in this department of Christian effort, or our conception of its importance, must be estimated by the amount of money raised for its support, or consideration given it, as a department in this Convention, then we shall have to be rated as indifferent in this important line of Christian service.

STATISTICS.

Eastern Va. Conference—schools 36; officers and teachers 413; enrollment 3158.

Va. Central Conference—schools 21; officers and teachers 176; enrollment 1554.

Western N. C. Conference—schools 31; officers and teachers 175; enrollment 1616.

Eastern N. C. Conference—schools 31; officers and teachers 225; enrollment 2172.

N. C. and Va. Conference—schools 16, officers and teachers 151; enrollment 1195.

Ga. and Alabama Conference—No statistics.

Alabama Conference—No statistics.

Total number of schools, 135.

Total officers and teachers, 1140.

Total enrollment, 9695.

FINANCE.

Cash on hand at last report	$1.64.
July—1906—Eastern N. C. S. S. Convention, ...	5.00
July—1907—Eastern Va. S. S. Convention, ...	5.00
By stationery and postage,	$3.95
By printing report blanks,	4.00
Balance on hand Apr. 28, 1908,	3.69
	$11.64

After a timely discussion on this report, Convention adjourned to 2:30 p. m. Sermon by Rev. J. O. Atkinson.

Afternoon Session.

Convention called to order by President Staley. Devotional exercises conducted by Rev. P. S. Sailer.

The matter pending was resumed.

Rev. P. H. Fleming moved to amend report of the Committee on Sunday schools as follows.

We commend our Sunday School literature, and would urge and encourage its use by all our schools.

Rev. W. C. Wicker moved that the amendment be amended: That we endorse the International Sunday school work through its state associations.

The report as amended was adopted.

On motion a committee was appointed to prepare book on Teachers' Training Course, viz. W. A. Harper, W. C. Wicker, W. P. Lawrence. Moved that Rev. J. O. Atkinson publish in pamphlet form, one, two, or three thousand copies of Prof. W. A. Harper's address. On motion the committee to prepare plan of organization for Women's Missionary Societies be reappointed, the same to report to the Executive Committee for its approval: Revs, W. G. Clements, P. H. Fleming, L. F. Johnson, Mrs. W. H. Carroll, and Mrs. J. O. Atkinson.

The meeting place of next Convenntion was left to the Executive Committee, same committee was also instructed to prepare program for next Convention.

The secretary was authorized to have the minutes printed in the Annual.

The following resolution by Col. J. E. West was adopted:

Resolved: That a committee on resolutions be appointed at the opening of each session, and that resolutions placed in their hands be distributed to committees to which they belong. The president announced the following standing committees:

Executive—W. W. Staley, P. J. Kernodle, J. W. Wellons.

Publications—P. H. Fleming, W. A. Harper, I. W. Johnson, C. C. Peel, and W. T. Walters.

Schools and Colleges—E. L. Moffitt, E. E. Holland, J. N. Newman, J. F. West, W. G. Clements, W. S. Long.

Home Missions—J. E. West, J. W. Holt, J. O. Atkinson, H. W. Elder, W. T. Herndon, K. B. Johnson, Elijah Moffitt.

Foreign Missions—N. G. Newman, J. W. Harrell, W. D. Harward, W. C. Wicker, P. S. Sailer, A. P. Barbee.

Christian Endeavor—C. H. Rowland, H. E. Rountree, R. H. Peel, E. M. Carter, J. W. Patton, W. P. Lawrence.

Sunday Schools—S. M. Smith, L. I. Cox, J. W. Manning, L. F. Johnson, M. W. Butler, G. O. Lankford.

The following was adopted: That we request the Conferences to celebrate the Centennial of Religious Journalism by using the program prepared by the Christian Publishing Association.

Resolved: That this Convention express by a rising vote its sincere and heartfelt thanks for the unexcelled hospitality tendered by the Greensboro people. Adopted.

Resolved: That this Convention express its appreciation of the courtesy shown it by the Press correspondents of this city and by the Press at large.

The following was adopted: That this Convention approves and encourages all Christian efforts in the interest of temperance and the abolition of the saloon business and the manufacture and traffic in intoxicating liquors as a beverage and that we pray the divine blessing upon the Old North State in the present movement to rid itself of the legalized saloon.

On motion adjourned to meet on Tuesday before the first Sunday in May 1910. Benediction by Rev. H. E. Rountree.

W. W. Staley, Pres.
J. O. Atkinson, Vice-Pres.
P. J. Kernodle, Sec.
I. W. Johnson, Asst. Sec.

The Greensboro people did not fail to entertain the Convention in cordial and royal fashion. The spirit of hospitality was full and fervid.

Rejoice in the Lord alway.

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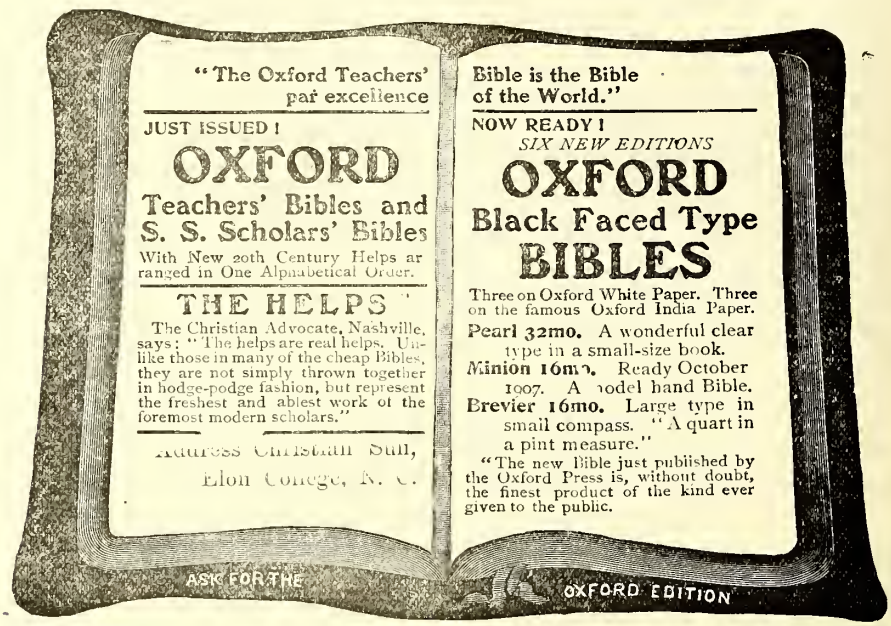
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M. P. Moller, Hagerstown, Md.,

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Robert S. Ambrose, a well-known musician and composer, whose piece, "One Sweetly Solemn Thought," has been universally known for years, died, April 1, at his home in Hamilton, Ont., at the age of 84 years.

THE SUNDAY SCHOOL.

Second Quarter, Lesson VI. May 10, 1908

The Mission of the Holy Spirit.

John 16:4-15.

Golden Text: I will pray the Father and He shall give you another Comforter, that he may be with you for ever. John 14:16.

Jesus had announced to his disciples that he was going away, to leave them in this world. He had promised to his disciples that they should do even greater works than he, the Master, had done, and that he would give them whatever they asked in his name, for his work and kingdom. They knew not what to ask for. They were as lambs surrounded by wolves. They had a mighty kingdom to found, but were ignorant as to its nature and of the way to found it.

Christ promises all they need. The Holy Spirit will come and bring them power over men, truth, guidance, strength, inspiration, courage, and the peace of victory.

The wrok or mission of the Spirit is connected with the completion of Christ's mission without which his work must be a failure.

The Holy Spirit is the third person in the Trinity. Though Holy Spirit and Holy Ghost are synonymous in meaning, preference is given to the latter form in the Scriptures, Holy Spirit being used only four times.

We will not attempt to define or explain the Holy Spirit. It seems rather more of wisdom to receive the truths of revelation and to use scripture phraseology and not to attempt what God has not defined in his word. The mission of the Holy Spirit is

1st. To bear the essential titles of Deity. "Know ye not that the Spirit of God dwelleth in you?-" "Grieve not the Spirit of God."

2nd. The Spirit possesses the attributes of Deity. (a) Eternity. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God." Heb. 9:14. (b) All knowledge—"But God hath revealed them unto us by his Spirit for the Spirit searcheth all things; yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man, which is in him? even so the things of God, knoweth no man, but the spirit of God." 1 Cor. 2:10, 11.

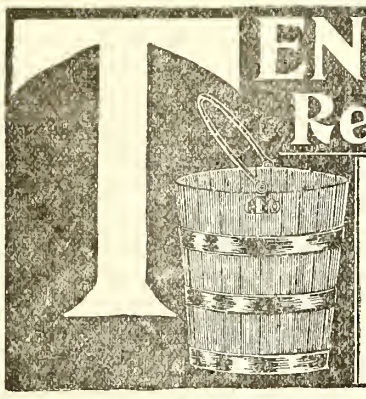
3rd. The mission of the Spirit was manifested in connection with the glorious works of God. (a) In creation. It is said "The Spirit of God moved upon the face of the waters. It is also said "God by his spirit garnished the heavens."

(b) The renovation of the soul, the new creation of man is the work of the Spirit. "Born of the Spirit. It is the Spirit that quickeneth" That gives liberty. That transforms in to the divine likeness.

(c) The resurrection of the body is to be effected by the Spirit's power. This is most beautifully and forcibly illustrated in Ezekiel's vision of dry bones. "Then said he unto me, Prophesy, son of man and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live,." Ezek. 37:9 "But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The Spirit was essentially connected with the person and works of Jesus Christ. His conception was by the Spirit. He was anointed with it at his baptism. He did all his works by it. In its fulness he went forth to preach, to suffer, to work miracles etc. "Who through the eternal Spirit offered himself." It raised him from the dead. Rom. 8:11.

The Spirit is conferred upon all believers. All things are in Christ's hands.

G. W. T.



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CABBAGE PLANTS FOR SALE

I have had several years experience in growing Cabbage plants and all other kinds of vegetable plants for the trade, viz: Beet plants, Onion plants, Collard plants, and Tomato plants.

I now have ready for shipment Beet plants and Cabbage plants as follows: Early Jersey Wakefields, Charleston Large Type Wakefields, and Henderson Successions. These being the best known reliable varieties to all experienced truck farmers. These plants are grown out in the open air near salt water and will stand severe cold without injury.

Prices: $1.00 for 500 plants. In lots of 1,000 to 5,000 at $1.50 per thousand, 5,000 to 9,000 at $1.25 per thousand, 10,000 and over at $1.00 per thousand. We have special low Express rates on vegetable plants from this point. All orders will be shipped C. O. D. unless you prefer sending money with orders. I would advise sending money with orders. You will save the charges for returning the C. O. D's.

Other plants will be ready in February. Your orders will have my prompt and personal attention. When in need of Vegetable plants give me a trial order; I guarantee satisfaction. Address all orders to

B. J. Donaldson, Meggett, S. C.

thoroughly for that very work. This plan insures a ready supply of competent teachers on every occasion,—and so the interest of the pupils is never allowed to lag because of insipid, incompetent instruction.

In this way the specific preparation of the teacher may be acquired and provided for. But what of the general preparation? This should be provided for in one or both of two ways. In the first place the teacher of this training class or some other competent person, often the pastor or superintendent should meet with these future teachers at regular intervals on Sunday afternoon or some evening in the week and give them a regular course of study in oriental life, geography of the Holy Land, Christian evidences, the Bible as literature, church history, denominational history, profane history contemporary with the sacred writings, methods of teaching, methods of soul-winning, methods of preparing the lesson, the use of nelps, methods in missions, temperance, moral and social reform, and other kindred subjects. Of course one of these subjects should be taken up at a time and carried through to completion and then another, until all are completed. Upon each course a written examination should be given and when all are completed, or a number that may be thought sufficient, those who have passed with a grade say of seventy percent. should be designated as eligible to become regular teachers when a vacancy occurs. This method may be very well employed in connection with the teachers' meeting, the regular teachers acting as an inspiration to the training class and themselves reviewing these matters.

The second method would be for the Sunday-school committee of the Southern Christian Convention to offer a course of study covering the subjects mentioned above and such others as experience may indicate to be desirable to all the training classes in the bounds of the Convention and to individual teachers or would-be teachers in schools where no teachers' training class exists. Such a course would give uniformity to our teaching forces and their equipment and place us in the front line of modern Sunday-school ideas. When the teacher training classes or individual teachers should have completed a course, the committee would send them an examination on it. The papers would be sent to the committee for examination and grading and a record of the mark attained would be kept. When all the courses assigned should have been completed and successful examinations passed, the committee would issue a diploma to such as may have deserved it. This idea would work very well with the first, for the leader of the local training class would be relieved of the necessity of planning his own course and would adopt that offered by the Convention through its Sunday-school Committee. The latter would have the further advantage of securing the benefits of such a course to ambitious teachers of would-be teachers in school where a teachers' training class is an impossibility, at least for the present, and would be especially valuable in country schools.

If it is thought the proper time to undertake such a work in our convention, I would suggest that a committee be appointed to draw up such a course of study, covering at least two years, dividing each year's work into forty lessons, and that this committee be empowered to ask those competent to do such work to prepare these lessons,—a series of forty lessons to fill a book of from one hundred to one hundred and fifty pages, to be bound in paper, and sold by our Publishing Agent at twenty-five cents, or, if this be thought too large a leap at first, that these lessons first appear in serial form in the Christian Sun, whence they can be had by all our people, and that they be later collected and published in book form, if found worthy and thought necessary. Such a course would for the first year perhaps include lessons on the Book, its origin, tradition, and unique worth, on Bible history, on the geography of the Holy Land, on Bible worship and customs, on the Sunday-school, its origin, re-establishment, growth, development, and usefulness, on the teacher, and on the pupil. The second year's course would well include lessons on the books of the New Testament, on church and denominational history, on Christian doctrine and evidences, on methods of soul-winning, on the relation of the Sunday-school and church, on the Bible as literature, and, perhaps as sidelights, on archaeology and profane history contemporary with the Holy Writ. The course when completed would be put in the hands of the Sunday-school committee as recommended above.

It goes without saying that a school equipped with such a system of propagation for its teachers and a Convention fostering and encouraging and generaling such a system would take on a new lease of life in Sunday-school work. If "they that be teachers shall shine as the brightness of the firmament," what of those who make it possible for such teachers to shine? And what of the school and the church that will make no provision to propagate and perpetuate and conserve the shining of such brightness? (Begun on page 4.)

MARRIED.

Clements-Page.

Morrisville, April 30.—There was a very pretty wedding at "Meadow View," the home of Mr. M. W. Page, at Morrisville, yesterday morning when his doughter, Miss Rosalind, and Mr. James Barrett Clements were united in marriage, Rev. W. G. Clements officiating. The room in which the ceremony occurred was beautifully decorated with ferns and pink roses shading from the palest tints to the deepest shades. The words were spoken before an improvised altar draped with mist ferns and pink rosebuds and tall old-fashioned candlesticks holding white tapers.

Just after the guests assembled Miss Ethel Clements, sister of the groom, sang very sweetly and impressively, "Because God Made Thee Mine," and the brightly and cheerily Mendelssohn's spring song, "I for You and You for Me." Immediately the wedding party entered to the strains of Mendelssohn's "Wedding March," charmingly rendered by Mrs. Genie Cardwell, of North Wilkesboro. Mr. Edgar Bayard Yelverton, of Goldsboro, was best man and the bride was attended by her sister, Miss Katherine Jane Page, who wore a white gown of sheerest linen with applications of baby Irish and Valenciennes lace and plumes and carried an armful of pink roses tied with pink tulle. Little Miss Mary Cooper, of Charlotte, niece of the bride, attired in white, bore the ring to the altar in the heart of a large pink rose. While the marriage vows were being spoken Schubert's "Serenade" was softly played.

The bride wore a going-away gown of Copenhagen blue cloth, with hat to match and carried a shower bouquet of lillies of the valley.

Immediately ofter the ceremony Mr. and Mrs. Clements left for their home in Goldsboro, where the groom holds a responsible position with the Norfolk and Southern Railway. Many costly gifts were received from several States, attesting the popularity of the young couple.

Carter-Floyd.

The home of Mr. J. H. Floyd was the scene of an unusually pretty wedding on Wednesday afternoon, April 22nd, when the oldest daughter, Miss Louie, became the bride of Rev. E. M. Carter. The parlors were beautifully decorated in smilax, potted plants and roses, the color scheme being green and white. The decorations of reception room and halls were in pink and white.

Promptly at 2.30 to the strains of

Mendelssohn's Wedding March, the bridal party entered the parlor. First came Mr. G. C. Bass, uncle of the bride, and Miss Bessie Jenkins of Chipley. Next came Mr. Augustus Traver of Lagrange and Miss Eunice Sands of Salem. These were followed by Mr. H. B. Floyd, brother of the bride, and Miss Cornelia Smith. Mr. T. M. Carter, of Birmingham, Ala. brother of the groom was best man, and now came in with the groom. Next came the bride leaning on the arm of her sister, Miss Lizzie Floyd, who was maid of honor. Little Alda Highsmith, almost like a fairy in white butterfly dress, and blue ribbons came in, bearing the ring on a silver waiter.

The parlor was darkened, and candelabras and shaded lamps threw a soft and mellow light over the beautiful scene.

Rev. H. W. Elder spoke the words which made them one, andMiss Effie Isely, who presided at the organ, softly sang "Dreaming of You."

The bride was handsomely gowned in ecru voile over silk, and carried a shower bouquet of bride's roses and maiden hair ferns. The bridesmaids wore white Lingerie dresses with blue girdles and carried bonquets of pink roses and ferns.

The bride is a beautiful, accomplished, and lovable young lady, a leader in church work, and the social affairs of her section, and her husband is to be congratulated upon winning one so calculated in every way to be a helpmeet in his chosen work.

The groom is a rising young minister of the Ga. and Ala. Conference, and was for several years a student at Elon College, and is now pastor of the Christian churches at Columbus and Truitt.

They received many presents of silver, cut glass, linen, and other beautiful and useful things. They left on the west-bound train for Roanoke, Ala., where an elegant reception was tendered them by the groom's mother. E. I.

DIED.

Little Emma Brown, aged 2 years, 4 months and eleven days, died Dec. 24, 1907, and was buried at Center Grove Dec. 25, 1907.

Emma's mother died Feb. 9, 1906. Emma was a sweet little girl. Her aunt, Mrs. Fannie Thomas had the care and training of Emma. Emma lived with aunt, uncle, and cousins long enough to make the home glad and to bring sunshine to all in the home. Then Jesus called her to live with him and her mother. May God comfort the father, brothers, sisters, uncles aunts and other relatives. Thos. W. Strowd.

Chapel Hill, N. C., April 20, 1908.

Pride and Pimples

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

HEISKELL'S OINTMENT

the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tettery eruptions. After the cure **Heiskell's Soap** will keep the skin smooth and fine. **Heiskell's Blood and Liver Pills** are especially recommended for use with the ointment and soap. *They act on the blood.*

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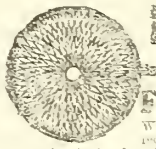

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P. O. Box 176, Glen Falls, N. Y.

ACKNOWLEDGEMENT.

I wish to acknowledge through the "Sun" receipt of $5.00 received this week from the Bethlehem Sunday-school for the Church Loan Fund. We hope our friends will do likewise, as money for this season should be in hand.'

Fraternally yours,
R. A. Petty, Secy.
Greensboro, N. C.

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P. M.	A. M.	STATIONS.	A. M.	P. M.
1:30	6:00	LvRaleighT t Ar.	9:25	4:30
1:40	6:11	Caraleigh t	9:10	4:20
1.44	6:19	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8.40	3:56
2:10	6:47	Banks t	8:31	3:50
2.20	7:00	Willow Springst	8:20	3:40
2:28	7.10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8.00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3.02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
3:28	8:16	Harnet	7:06	2:32
3:33	8:21	Bunlevel	7:00	2:26
3:43	8:32	Linden T	6:50	2:16
3.50	8:40	Carlos	6:41	2:09
3:54	8:44	Buckner	6:37	2:05
3:59	8:49	Slocomb	6:33	2:01
4:08	9:00	Carver's Falls	6.23	1:51
4:17	9:10	Tokay	6:16	1:44
4:30	9:25	ArFayettevilleLv	6:00	1:30

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THE REV. M. L. HURLEY MONUMENT FUND.

Since the last report, I have received four dollars and fifty cents ($4.50) from the Christian church at Liberty, N. C. for the Rev. M. L. Hurley Monument fund.

W. P. Lawrence.
Elon College, N. C., May 4, 1908.

ELON COLLEGE NOTES.

During the past week several of the teachers and students were in attendance at the Southern Christian Convention. On Thursday evening members of the choir furnished music for the Convention—that evening being an Elon College evening and Dr. Moffitt, President of the College, and Prof. W. P. Lawrence delivered the addresses of the occasion.

During the week a large number of visitors from the Convention stopped with us going to, and returning from the Convention; Rev. O. W. Powers, D. D., Dayton, Ohio, Secretary of Home Missions, Rev. J. P. Barrett, D. D. Dayton, Ohio, Editor Herald of Gospel Liberty, Dr. J. W. Manning, Norfolk, Va., C. D. West, Newport News, Va., E. Moffitt, Esq., Asheboro, N. C., M. J. W. White, Norfolk, Va., Rev. A. W. Andes and Rev. W. T. Walters, Harrisonburg, Va., Rev. H. E. Rountree and wife, Waverly, Va., I. A. Luke, Holland, Va., Rev. N. G. Newman,, Holland, Va., Rev. G. O. Lankford, Truitt, Ala., Rev. C. E. Newman, Henderson, N. C., B. D. Jones, Holland, Va., and many others who are all interested in the life and growth of Elon College.

Rev. J. P. Barrett, D. D. editor of Herald of Gospel Liberty, preached for us at the College Sunday and delighted all who heard him. Rev. A. W. Andes preached at the evening service and gave us a good sermon. Revs. G. O. Lankford and A. W. Andes made a talk to the students Monday morning at Chapel services.

"The Elonian" published by the alumni and students of Elon College has been somewhat interrupted in its publication because some of those who should be loyal to the College magazine to the extent of "one dollar" have failed to send in their subscription. Let every alumni and old student of Elon College send in his subscription at once if he desires to see his college compete with other institutions in its publications.

The Southern Christian Convention took a great step forward for the young people of the church in its recent session. Christian Endeavor and Sunday School work has been put on a progressive basis and will mean much more for our future development as a church.

W. C. Wicker.

Our Alabama, and Georgia Conferences had four delegates at the Convention, Brethren Elder, Hunt, Carter and Lankford. From their reports, addresses and conversation we gather that no part of our work is growing faster than in Ga. and Ala.

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